

THE NUR AF SHAN

Vol. IX.

LUDHIANA:—June 30th, 1905.

No 26.

FOREIGN TELEGRAMS.

London, June 23.

In the Canadian House of Commons yesterday, the Minister of Agriculture announced that a despatch was sent to the Foreign Office on the 7th instant asking for Canada to be included in the Anglo-Japanese commercial treaty of 1894; the Tokio Government intimating that it is willing to overlook Canada's previous refusal to participate.

Thirty-seven thousand Mussulman insurgents are devastating Armenian villages in the Nakhichevan district in the province of Ecrivan. Terrible atrocities have been committed.

One village repulsed an attack, killing a hundred insurgents. A force of troops was besieged in another village, and beat off the insurgents and took 870 prisoners.

Five thousand Cossacks are proceeding to the scene from Baku.

Bombay, June 23.

Major-General Beatson, who has been in England in connection with the Prince of Wales's tour, arrived at Bombay in the *Caledonia* this morning. He informed the *Times of India* representative that the arrangements are now only awaiting the approval of the Viceroy, after which a public announcement will probably be made.

Karachi, June 23.

Captain Collins, of the s.s. *Simoon*, which arrived in Karachi this morning from Calcutta, reports strong monsoon winds, with very heavy rain, between 50 and 100 miles from Bombay. The rain clouds were being rapidly carried towards Bombay.

London, June 23.

Mr. Brodick, in the House of Commons, said that despite the contrary opinion of Lord Curzon and his Council he had conceded largely Lord Kitchener's demand for the re-organisation of the military administration in India. This gives the Commander-in-Chief full powers and makes the Military Department a completely subordinate one.

It is understood that Sir Edmond Elles thereupon resigned.

The *Times* says that the responsibility which the rearrangement imposes on Lord Kitchener is so heavy that the nation can scarcely regard the experiment he has initiated without some anxiety. "We believe," it says, "that on the whole the decision of the Government is wise, but cannot make light of the strong arguments of grave authorities against it."

London, June 26.

In the House of Commons Mr. Brodick, replying to a question, said he had not received any communication from Sir Edmond Elles resigning his post.

Mr. Gibson Bowles asked whether the Government had received information that Lord Curzon desired or intended to resign.

Mr. Brodick said there was no foundation for that report.

Simla, June 26.

Two special meetings of the Viceroy's Council have been held since Friday last, and both it is believed have been in consequence of the decision of the Home Government with reference to the future military administration of the country. Rumours, which have every semblance of truth behind them, are now starting that the Government of India by no means intends to rest contented with the decision arrived at, and the possible resignation of the Viceroy is being freely spoken of. Indeed in some quarters it is said that Lord Curzon has already threatened to resign.

There is an consequence the utmost excitement in all circles hear.

London, June 24.

It is stated at Washington that the peace negotiations are delayed owing to the illness of Count Launsdorff, but there is no hitch.

London, June 25.

It is believed at Washington that there is not likely to be an armistice before the plenipotentiaries meet in the middle of August.

Russia and Japan have informed President Roosevelt that the plenipotentiaries will meet in the United States in the first ten days in August.

London, June 24.

Reuter's correspondent at St. Petersburg says that the outcome of the British representations is that British warships will be despatched to convey orders to the *Dniester* and *Rion* to cease interference with shipping and return immediately.

London, June 23.

The Russian Government have issued a circular rebuking the newspapers for constraining the Tsar's speech to the Zemstvoists as promising the establishment of a National Assembly on a constitutional basis. The Tsar simply meant a convocation strictly in accordance with the Fundamental laws of the Empire.

London, June 27.

In the House of Commons last night Sir Robert Reid, in moving a vote of censure on the conduct of the Government in connection with the Stores Scandal, maintained that the Ministry was finally responsible. With competent and reasonable attention to their duties the scandals would have been detected and checked promptly.

Mr. Brodick vehemently repelled the suggestion that the Ministry was responsible, and denounced the report as insane and not judicial. The commission had never attempted to obtain information from the War Office.

Mr. Balfour deprecated the criticisms of General Lytton, and declared that the losses on the sale of stores were greatly exaggerated. He complained of the injustice and want of generosity with which Mr. Brodick had been treated. The Government, he said, desired a thorough investigation, not merely from love of justice, but because it would enable the country to appreciate Mr. Brodick's qualities.

The motion on being put to the vote was rejected by 329 against 255 votes.

Twenty-thousand Jews have quitted Lodz.

News from Warsaw states that the soldiers stormed and destroyed six barricades and had ten wounded. Other conflicts have taken place between Cossacks and Poles. A repetition of the Lodz massacre was prevented by an overwhelming military force and heavy rain.

A Ukase invests the Governor-General of Warsaw with supreme military powers, which General Trepoff on the 5th was proceeding to Warsaw to exercise on his behalf.

Some 672 people mostly Jews have been arrested at Warsaw last night. The prisons are now full.

Simla, June 27.

Reuter's telegram, containing the statement that the Secretary of State had said in the House of Commons that he had not received any communication from Sir Edmond Elles resigning his post, is not understood here. In his memorandum General Elles distinctly stated that he proffered his resignation on certain conditions. This contingency having occurred, the Secretary of State, in a separate despatch which has not been published, intimated that he considered it desirable to accept the resignation. Although no date is definitely fixed Sir Edmond Elles is under the impression that he has definitely resigned from an early date.

EDITORIAL NOTES.

"Blow east, blow west,
The world wags best
For the man who does his work."

"Did you ever think how many of your troubles would die a natural death if you had not so much time to attend to them? Most of the worries and troubles that so darken our hours are like delicate house plants; if we grow too busy to nurse and water them for a few days they shrivel and die."

It is exceedingly important that all literary talent in India should be not only utilized to the accomplishment of the greatest amount of work. Something has been done to promote this end by dividing the country into "language areas" and appointing a convenor for each separate area. These convenors, with examining committees ought to be able to give work to every man or woman willing to write or translate books for the benefit of her country.

There is however a serious danger besetting this work: the danger of overlapping or duplicating. Two or more persons may undertake to translate the work, and neither be aware of the purpose of the other until one appears in print. Almost every writer in India has suffered disappointment in this way.

To avoid this possible dilemma the Rev. T. S. Wynkoop has intimated his willingness to prepare a quarterly bulletin for Hindi and Urdu, typed copies of which will be supplied to the principle Newspapers of North and South India. If writers and translators will drop a post card to Mr. Wynkoop of Allahabad, Convenor for the Hindi Area, or Rev E. M. Wherry D. D. of Ludhiana, convenor for the Urdu Area, intimating the name and subject or scope of the work to be written, they will undertake to notify the public through the Bulletin and so prevent confusion.

Ludhiana has enjoyed a brief visit from Dr. W. M B. Wherry, lately U. S. A. Bacteriologist in the Bureau of Laboratories in Manila, Phillipine Islands. Dr. Wherry was born in Ludhiana and remained in India thirteen years. Besides visiting his parents in India, he has utilized the opportunity to visit the Pasteur Institute at Kasauli and the plague Serum Institute near Bombay. He has enjoyed similar opportunities in Japan and Hong Kong. He expects to visit one or two similar Institutions in England on his way to America.

Whilst in Ludhiana Dr. Wherry gave a lecture to the students in the Medical School on the plague bacilli illustrat-

ed by photographs taken in connection with his own investigation in Manila. We are sure his many friends in India will wish him a safe and prosperous journey home.

The expedition of the British legation to Lhasa has brought to light many things of interest in Tibet. A great deal of mystery had surrounded the grand Lamas of Lhasa. Buddhism, which has long since ceased to be the religion of Buddha, appears in its naked reality in the Lamaism of Tibet.

It is a religion of forms and ceremonies. It is a religion without God. It builds vast monasteries and fills them with lazy worthless fellows called monks. All of these with the priests carry about praying machines. Why they do so is hard to understand. Once a Christian bishop seeing a Buddhist priest coming from a shrine asked him what he had been doing. On his saying that he had been praying, the Bishop asked, "To whom have you been praying?" The priest replied "To nobody" The Bishop continued, "But for what have you been praying?" The priest replied "For nothing"! And so a writer, to whom we are indebted for the above incident, truly says, "praying for nothing to nobody is about what Buddhist prayer comes to." One can hardly wonder that India stamped the system as blank atheism and expelled it from the country.

It was in the spring of 1881 that a young man dressed in muslin pajama and shirt, bareheaded and barefooted, came to the writer's home in Ludhiana. He said he had been educated for some years in St. John's High school Agra, where his family and parents resided. After passing his middle school examination he took service as a telegraph operator, while in this service he heard much of the gospel and was strongly inclined to become a Christian. But his Muhammadan friends beset him and finally persuaded him to become a Muhammadan. He was then sent to Deobund to be educated for the priesthood. He entered into the studies assigned with great enthusiasm but the more he studied the surer he became that Christianity and not Islam was the true religion. He fled from the school and came to Ambala and thence he came to Ludhiana. A short trial convinced us of his sincerity and he was baptized. He wanted education but he wanted to pay his way by service rendered. He became a pupil teacher and so worked his way through the entrance examination. We then arranged that he should teach and study at John's College Agra, until he should pass his F. A. Thence he went to Mair College and whilst there supported himself as a preacher. He studied up to B. A but failed in English. He however became a master in the C. M. S. School at Lucknow, and afterward went to Meerut where he did good work as Head Master for several years.

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June 30th, 1905.

THE NUR AFSHAN.

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Five years ago he entered Kennedy Hall to pass first his B. A. and then for M. A. in both of which he was successful. But disease was making continual inroad upon him and finally on June 4th he passed away in the C. M. S. Hospital at Amritsar. Thus passed away Munshi Har Sarn Dass, a man who truly loved the Lord. He acquired both Greek and Hebrew so that he daily read God's Word in the original languages. Har Sarn Dass was an humble Christian, doing much good in a quiet way with both his time and money. Many a man would have accumulated a little fortune but he gave all away. He lived a poor man among the poor and left nothing behind him. Many will remember him, for his goodness.

"If the Christian sometimes thinks his Bible a little burdensome, he may gain some consolation by comparing its simplicity and cheapness with the sacred writings of the Tibetans, of whom we have been hearing so much since the British have persisted in disturbing their seclusion. "Religious Intelligence" says:

"The theology of the Tibetan Buddhist is fearfully and wonderfully made. It is contained in a ponderous Bible in 108 volumes of 1,000 pages each, divided into 1,083 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by the Lamas, and are of almost priceless worth. In addition to these, there are 225 volumes of commentary."

"In whatever condition our lot may be cast, we shall always be able to progress if we have an aim and a will—a will to do God's will, which is to strive hopefully, cheerfully and contentedly; and we shall always be respectable and serviceable and an ornament to useful society, if we trust God and trust and respect ourselves. Never be foolish and weak enough to be ashamed of your state and condition, and you will then add royal dignity to your life and its pursuits, no matter how humble they be. Cheerfully and patiently do what comes to your hand to do, and complete your labor or work before turning your hand to anything else. This, precious souls, is an old thought, and has always dominated every man and woman in the world who has made his or her life great—complete. It is simple, yet plain, truth that will lead any one to the highest attainment of which they are capable."

"Happy are those who are the spiritually minded and believing children of God. Divine grace is in their hearts while they live. They diffuse good about them wherever they go. They help others into the sacred life, and when they go hence it is through the divine blessing and favor, to be forever with the Lord."

"Christianity is a life supernaturally bestowed, supernaturally sustained, supernaturally consummated."

In speaking of the work of the Spirit of God, the phrase "showers of blessings" is often used, and no doubt the Holy Spirit led the Prophet Ezekiel at first to coin the phrase. The blessings come as showers, sometimes, as on the Day of Pentecost in such heavy showers that a flood follows. One can understand in this country what effect heavy showers have upon a dry and parched ground how everything changes, the face of the earth looks entirely different in a very short time. The showers pass away but the effect remains, and no one can measure the amount of good that heavy showers do after a long season of drought, the amount of suffering avoided, the lives saved, and the joy which the change brings to all creatures is incalculable. It is so with Spiritual blessings, the heavy showers come and the country is never the same afterwards, there is new life everywhere. The showers may have passed, but the effect remains and will remain. This is the case with the Revival on the Khasi Hills. The powerful manifestations of the Spirit which arrest the attention of outsiders and cause them to wonder, do not continue, but the effect remains, and causes the people of God to wonder more and more. The outpouring of the Spirit on the Day of Pentecost with the external manifestations of wind and fire, lasted only for one day, as far as we know, but the church feels the power to this day.

The churches that received the Pentecostal Showers on the Khasia Hills, are now enjoying new life, are conscious of new power, and they know that this is the result of the outpouring of the Spirit. The external manifestations move on to other places, the blessings remain.

In Cherrapunjee, where the Spirit was so powerfully felt three months back the services continue to be truly a means of grace to the people of God. This is how one writes:

"Lately we have been feeling that our meetings are growing again in warmth and feeling, so much so, that we feel encouraged to believe that God may be preparing us to receive a further blessing. The other evening we had an exceptionally good service, some of the friends were quite unable to refrain from weeping aloud; at one time three or four were praying at the same time. For a few minutes it seemed as though we were on the point of something great, but really it was something great to hear two of our Khasi women praying so earnestly and with such a depth of feeling. One of them had come to the meeting in trouble of mind on account of some business matter, and for a time she was feeling hard and cold; but she prayed earnestly within herself that God would not leave her, that He would again soften her heart and draw near to her. As she prayed she had her answer, the Holy Spirit came down and entered her heart and she felt that the hardness, the coldness had gone. In the joy of her heart she shouted out over and over again the blessed name of her Saviour and prayed in words that went to one's very heart."

One of the leading Khassi Pastors, from another District was in one of our meetings lately. Circumstances had obliged him to be absent for a few weeks from his work he said, and his trouble of mind was great because of his enforced absence, but when he went to visit his District, he was delighted to find that God had not left His people to themselves. All the services had been conducted as usual, and he found his people in a very happy frame of mind. He went on to speak of one heathen village in which he and some of the Christians had been holding weekly services for seven years with no sign of success. They were accustomed to preach without any congregation around them, but as they were preaching close to the houses they knew that the people must hear within, and so they persevered in the face of much discouragement. To his great joy, he lately received two into the church from that very hard and bigoted village, and others are anxious to follow them. They continue to hold open-air meetings there but fifteen or twenty persons now gather around them to listen openly to the Gospel message. Is it not beautiful to hear of such faith and perseverance and also of the *Reward*? We hear that God has manifested Himself very wonderfully lately in the village of Mynteng, they had two great nights there.

In one village in the Shella District where the Spirit has been working for some time, the converts now number over 90. In this village there is a young girl who is being much used by the Spirit of God as an instrument to do God's work. It is said that she is a very simple girl and utterly unaffected. I was told the other day that at first she pleaded with God to use others, the Pastors and Evangelists, and the deacons, but He gave her to understand that he wished to use a *weak* instrument that it might be evident to all that the power was not from man but from God."

From the neighbourhood of Shillong we hear that in some of the churches the congregations continue to experience very powerful manifestation of the Spirit, and the joy seems to "flow over." In other churches the work of the Spirit is seen in the number of enquirers, and this is after all as one person writes "the best kind of Revival."

From Jowai we hear that the services continue to be greatly enjoyed by the people; they are not so crowded as they were but they are full of blessing to those who know the Lord. In some of the adjacent villages the Revival is powerfully felt these days, in one little village eleven persons were received into the church in a few days. This is how one writes from that neighbourhood:—"We hear of the Spirit working in fresh places in this District continually, so that we know that the Revival is spreading." This person describes a meeting in a small village where there are but very few Christians. The missionary and his daughter went there on a recent Sunday and people came crowding in from other villages so that the services had to be held in

the open air, and though it was very damp and occasional showers of rain falling, the people stood quietly listening and seemed greatly to appreciate the Divine Gospel. At one meeting a little girl about twelve years of age got up and gave out a Hymn to be sung, and then she prayed very fervently and afterwards spoke of a vision she had seen, in which the Lord showed her Heaven and Hell and told her that people who disobeyed His voice were sent to everlasting punishment but that the people who obeyed Him were happy for ever. The girl did not appear shy but yet she was so child-like in all she said, and it was really lovely to listen to the way she put things! and she must have been taught of the Spirit, for she is only an ordinary girl from a country village.

In Jowai itself we hear that the children continue full of zeal and enthusiasm. Now they have commenced going to the heathen village to hold services, and the people seem to appreciate these efforts and are anxious to hear the Gospel. The Bible women and other Christian workers are far more active than they were in former times, now they like to go visiting other villages to make known the Gospel and the people even invite them to go.

In this way the Saviour, in the Khassia Hills, sees of the travail of His soul, and we pray that the work may continue until He is satisfied.

J. Pengwern Jones
Sylhet 17-6-05

TODAY AND FOREVER

BY W. D. NESBIT

"One generation passeth away, and another generation cometh; but the earth abideth forever."—Ecclesiastes 1:4.

Man builds a castle on a hill,
He makes a citadel or town;
And ere the world may know his skill
Another comes to tear it down.
Yet, day by day and year by year
Through all the changing centuries,
While men appear and reappear,
God paints his sunsets on the seas.

Not all the years the world has known
Have changed the pattern of the stars—
Though men in conflict for a throne
Have mapped the world with battle scars,
Though men in their own blinded way
Have grown confused of wrong and right,
God still gives them the golden day
And silent glory of the night.

He tunes Time's record, page on page,
And writes his history the same,
While men blot out each bygone age
In mistiness of fading fame.
In countless numbers men arise
And try their weakness or their force,
Yet calmly through the endless skies
The earth holds its appointed course.

Man's dreams as deeds to him appear,
And, dreamlike, deeds and words are gone,
But day by day and year by year
We have the sunset and the dawn.
We never come to understand
The trenchant message brought by these—
God limns his sunrise on the land
And paints his sunsets on the seas.

—The Chicago Tribune

BEECHER AND THE "ROOSTER."

One evening as Beecher was in the midst of an impassioned speech, some one attempted to interrupt him by suddenly crowing like a rooster. It was done to perfection; a number of people laughed in spite of themselves, and the speaker's friends felt that in a moment the whole effect of the meeting and of Mr. Beecher's thrilling appeals might be lost. The orator, however, was equal to the occasion. He stopped, listened till the crowing ceased, and then, with a look of surprise, pulled out his watch.

"Morning already!" he said; "my watch is only at 10. But there can be no mistake about it. The instincts of the lower animals are infallible."

There was a roar of laughter. The "lower animal" in the gallery collapsed, and Mr. Beecher was able to resume as if nothing had occurred—Success.

SCIENCE AND INDUSTRY.

The sarcophagi of ancient Egypt seem to have at length yielded up their secret, hitherto supposed to have been as unfathomable as the sphinx itself—that of embalming. M. Berthelot, permanent secretary of the Louvre Museum, as the result of long analytical examinations of the oils and unguents which have resisted the action of time in the tombs of the fifth and sixth dynasties, dating back 3,500 years, demonstrated that the oil was simply castor oil as it is still used in Egypt today, while oxidization has produced effects analagous to those resulting from the action of nitric acid on fatty matters such as has been observed in oils of the ancient monuments of Rheims.—London Globe.

UNGARNERED BEAUTY.

Not everything of value can be weighed or measured, tasted or felt. There is the fragrance of the flower, the bloom on the fruit, the gorgeous glory of the autumnal forest, the tinting and adorning, the shaping and embellishing of a thousand things which we can not describe and often fail to notice, but which reveal the manifold wisdom and the unspeakable glory of the Creator. The heathen nations invested their false gods with the highest degree of physical beauty and perfection, Apollo and Mercury, Juno and Diana were associated in their minds with the rarest forms of material loveliness. But how much greater is "the beauty of our God," which shines upon the beaming faces of his people, and is imaged forth in all the loveliness of the workmanship of his hands.

JAPANESE DIPLOMACY.

The military critic of the London Times the other day remarked that whereas 1904 had tested the soldiership of Japan, which had emerged from the triumphant, 1905 was likely to test its statesmanship. We have no reason to doubt the result. It is the statesmanship of Japan which has produced the marvelous conversion, within a single generation, of a hermitnation into a great modern power, and has produced, among other things, the army and the navy of Japan. It seems that we may trust to its wisdom to pass safely the crises which the immediate future is likely to present.—New York Times.

A BLESSING.

The Lord bless thee!
How shall he bless thee?
With the gladness that knows no decay,
With the riches that can not pass away,
With the sunshine that makes an endless day—
Thus shall he bless thee.

And keep thee!
How shall he keep thee?
With the all-covering shadow of his wings,
With the strong love that guards from evil things,
With the sure power that safe to glory brings—
Thus shall he keep thee. —Ex.

BEAUTIFUL ANSWERS.

A Persian pupil of the Abbe Sicord gave the following extraordinary answers:

'What is gratitude?'
'Gratitude is the memory of the heart.'
'What is hope?'
'Hope is the blossom of happiness.'
'What is the difference between hope and desire?'
'Desire is a tree in leaf; hope is a tree in flower, and enjoyment is a tree in fruit.'
'What is eternity?'
'A day without yesterday or to-morrow; a line that has no end.'
'What is time?'
'A line that has two ends; a path which begins in the cradle and ends in the tomb.'
'What is God?'
'The necessary Being, the Son of eternity, the Merchant of nature, the Eye of justice, the Watchmaker of the universe, the Soul of the world.' —Ex.

THERE IS A VITAL DIFFERENCE.

Between being sorry for sin and being sorry you are "caught."
Between confessing your sins and confessing some other fellow's.
Between seeing your own faults and seeing some other person's.
Between conversion of the head and conversion of the heart.
Between being led by the Holy Spirit and led by your imagination.
Between being persecuted for "righteousness sake" and being persecuted for "foolishness sake."
Between "contending for the faith" and striving for your opinion.
Between preaching the word and preaching some other man's opinion.
Between real testimony and making a speech.
Between a "heart" hallelujah and a manufactured one. —Ex.

The soul, when it leaves the earth, fashions a habitation for itself out of materials to be found in the higher sphere to which it is translated.—Lange.

INTERESTING FACTS ABOUT JAPAN.

The well-known traveler and lecturer, Burton Holmes, gives the following entertaining facts about Japan:

Japan has nearly 50,000,000 people, more than half as many as the United States.

The word "Mikado" signifies something like "the Sacred Gate" or "the Sublime Porte."

The name of the reigning Mikado is Mutsu Hito.

The name of the Empress is O Haru—"spring."

The name of the Crown Prince is Yoshi Hito.

European dress is worn at all court functions.

Rice is the common food of the common people.

Sixteen cents a day is now good pay for unskilled labor in Japan. Ten years ago it was six cents.

Japan has few millionaires and practically no multi-millionaires.

Tokio is a hundred years older than St. Petersburg.

The lovely Japanese cherry trees produce no cherries.

Japanese dead are buried in a squatting posture, chin upon knees.

Fujiyama, the volcano that appears in all Japanese pictures, is 12,365 feet high, and 10,000 pilgrims ascend it every year.

The Japanese people, even the poor, travel much in their own country.

Modern Japanese coins and banknotes bear legends in English as well as in Japanese.

It is quite proper, even complimentary, to ask a lady's age in Japan.

The Japanese "Hello!" at the telephone is "Moshi moshi!" or "Ano ne!" with the accent on the "nay."

Kissing and shaking hands are rarely practiced in Japan.

Japanese mothers do not kiss their children, though they may press the lips to the forehead or cheek of a very young baby.

Sewing on buttons is not a wifely duty in Japan—there are no buttons.

Japanese inns furnish fresh tooth-brushes every morning free to every guest. The brush is of wood, shaped like a pencil, and frayed to a tufty brush of fibre at the large end.

All of the food served to a guest at a Japanese banquet and not consumed by him at the time is taken to his home by the servants of his host.

Japanese chop-sticks are delivered to the guests in a decorated envelope. The two sticks, already shaped, form one tong-like piece of wood and are broken apart by the guest.

Japan has one of the largest steamship companies in the world, with service to the United States and to England by way of Suez.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then every thing depends on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks the opportunity is lost. He comes out no richer or greater—nay, he comes out harder, poorer, smaller, for his pain. But if he turns to God, the hour of suffering is the turning point of his life. —Phillips Brooks.

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